the Chaplain

Preaching the Gospel

•

United States Air Force Academy

"I Can Take It or Leave It" *by Constantine E. Zielinski*

The Greatest Question in the World *by John S. Bennett*

•

Engaging the Mind of the Listener *by Edgar N. Jackson*

•

The Preaching of Savonarola *by James McGraw*

AUGUST 1956

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AT YOUR SERVICE

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Audio-visual Aids

The Mental Health Film Board (166 E. 38th St., New York 16, N.Y.) will send, on request, its brochure telling how you may rent, borrow, or buy any of its 12 productions dealing with the most common and troublesome emotional problems. These films were planned by psychiatrists. The New York *Times* says: "Astute writing and direction. Superb performance. Wholly realistic."

Information about other mental health and human psychology films may be obtained by writing to International Film Bureau, Inc., 57 E. Jackson Blvd., Chicago 4, Ill.

Academy-award winners such as *Hamlet, Henry V, The Red Shoes,* and *All Quiet on the Western Front* are a few of the 16mm sound motion pictures listed in the 1956 catalogue of International Film Classics. The catalogue may be obtained without charge from United World Films, Inc., 1445 Park Ave., New York 29.

Announcement

Speaking for the Fellowship of Christian Athletes, Dr. Louis H. Evans, Minister at Large for the Presbyterian Church, U.S.A., tells us: "We want to co-operate in any way we can with providing speakers for the Armed Forces." These speakers include such sports personalities as Carl Erskine, pitcher for the Brooklyn Dodgers; Otto Graham, pro quarterback with the Cleveland Browns; Doak Walker, pro halfback with the Detroit Lions; and Bob Richards, Olympic champion pole vaulter. They seek to serve the cause of Christ by witnessing to youth. These men contribute their services, but the military would have to provide travel expense.

If interested, white to Mr. Don McClanen, The Fellowship of Christian Athletes, Inc., First National Bank Bldg., Norman, Okla.

Materials

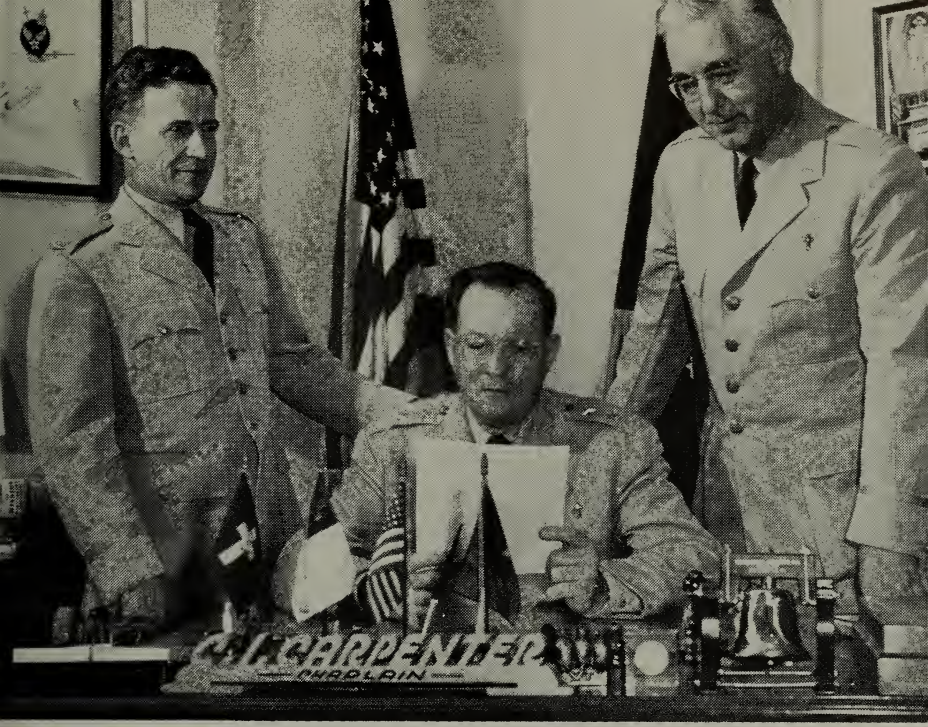
Nothing could be handier than Dial-A-Grams. Just turn a cardboard wheel and a world of information lies before you. Two of these dial encyclopedias are available: *The United States at Your Fingertips* and *The World at Your Fingertips.*

Order from Gram Distributing Co., 220 E. 46th St., New York 17, N.Y. Single copy: $1.00 each, postpaid. Ten or more: 50¢ each postpaid.

For five dollars you can get a display rack showing 20 titles from Public Affairs Pamphlets, 22 E. 38th St., New York 16, N.Y. Size: 23″x38″ x10″. Available in lightweight wire, aluminum finish, with mental heading. Adjustable for wall, table, or window display. (And see first item below under "Publications.")

Publications

You can now order the Public Affairs Library (all 90 pamphlets in print) together with the next 24 issues to be published, for the special rate of $15.00. This saves you $11.50. These 28-page pamphlets give authoritative information, in lively, readable form, on important topics of the time in economic, social, family, and health fields. (See item above about a display rack.)



United States Air Force Academy

THE RELIGIOUS PROGRAM

CADETS at the Air Force Academy are provided with a rich religious program. The picture above shows Colonel John S. Bennett, Protestant Cadet Chaplain (left), and Colonel Constantine E. Zielinski, Catholic Cadet Chaplain (right), meeting with Major General Charles I. Carpenter, Chief of Air Force Chaplains, to discuss plans for the religious program of the new Academy.

Before reporting last summer to their present assignments, Chaplain Bennett had been Staff Chaplain of the Northeast Air Command and Chaplain Zielinski had been Staff Chaplain of U.S. Air Forces Europe.

The program as presently set up includes orientation lectures for incoming cadets; counseling;

religious instruction classes; training in choral, acolyte, and ushering activities; cadet Bible study classes; and a full schedule of services of worship. In addition, there is a program to maintain contact with the parents and clergy of the cadets; also, a program to invite outstanding Catholic, Protestant, and Jewish guest speakers.

Excellent choirs have been established, and a great many cadets are taking part in choral activities.

It is expected that each cadet will attend Divine Service once each Sunday. Beyond that requirement, all relationships with the chaplains and the chapel are voluntary.

President Eisenhower greets Chaplain Bennett at the close of a Protestant service at the U.S. Air Force Academy. The Academy superintendent, General Harmon, may be seen in the background.

The following schedule of Sunday services is observed:

Protestant Holy Communion	0645
Catholic Choir Practice	0715
Catholic Mass	0800
Cadet Bible Class	0845
Protestant Choir Practices	0930
Protestant Worship Services	1100
Church of Jesus Christ of Latter-Day Saints Service	1200
Christian Science Services	1330

In addition to the above services, there is a general Protestant Holy Communion service on the first Sunday of each month. And Holy Communion is scheduled for members of liturgical churches each week.

Services are provided for Jewish cadets on Friday evenings. These cadets are also given the opportunity to observe the High Holy Days of their faith.

Catholic Mass is said at 0615, and all Catholic cadets are able to attend.

■ A Sermon Preached to Cadets by the Catholic Cadet Chaplain, United States Air Force Academy, Denver, Colorado

"I Can Take It or Leave It"

Constantine E. Zielinski

ABOUT the most apt description of the above title is: "Famous last words." It is the frequent boast of those who drink alcoholic beverages. It makes little difference whether the person who so boasts is a "hard" drinker or a "moderate" drinker. The point is that the problem of drinking alcoholic beverages is one that should be approached always with a sense of fear and distrust of self.

The millions of hopeless alcoholics in the United States, those compulsory drinkers who are as much slaves to alcohol as dope addicts are to narcotics, give eloquent though tragic proof that you can't afford to take a flippant approach to this great problem of life.

You may well ask why I bring up this subject, knowing as I do that, as cadets, you are enjoined to observe total abstinence for the next four years. That's a reasonable question!

Firstly, you must develop a reasonable conviction about drinking now during your formative years, a conviction that will carry on after completion of your academic career.

Secondly, I have noticed that, when such a conviction concerning drinking is lacking during a long period of abstinence, the whole training process boomerangs soon after a person is "on his own." This generally takes the form of the following attitude: "Boy! I'm free at last! Now to make up for lost time!" For many people that's the first step on the long downward path.

Thirdly, even moderation can

be dangerous when a person is so disposed emotionally as to lean on alcohol as a crutch to escape or soften reality.

From the above it becomes apparent that there is good reason behind the inclusion of abstinence as an integral part of your training. Abstinence should give you the opportunity to take a good, long, detached look at the problem which, unsolved, ruins millions of people and causes untold misery. You can knuckle down and observe the no-drinking rule in either of two ways. You can ignore its personal implications while mechanically observing the obligation of abstinence. You can observe it with a feeling that there's a lot to it, in the meantime giving a lot of thought to the attitude you should adopt regarding drinking after your career at the Academy. In the first instance, you are leading with your chin wide open. In the second instance, you have your guard up and will avoid more easily any eventual knockout blow.

Let's put first things first. God made the grape that grows on the vine, the rye and corn that grow in the fields, and all the other fruits and grains and vegetables which are the ingredients of alcoholic beverages. God so designed their nature that, when properly processed, they produce alcohol. God made the human throat and stomach whereby liquor can be consumed without having evil effects, physical or spiritual, irrevocably follow. God makes nothing bad. Drinking becomes bad only through misuse.

At the marriage at Cana, God turned water into wine—wine which was highly praised by the steward of the marriage feast. St. Paul, in one of his epistles, asserts that a little wine is good for the stomach's sake. Nowhere in either the Old or New Testament can a statement be found to the effect that it is a sin to drink in moderation. Nowhere in the decrees of the Church is moderate drinking forbidden. In both the Bible and the decrees of the Church drunkenness is expressly forbidden over and over again as a serious and debasing sin. Excess is condemned as morally evil, but moderation never is.

All this is true! There is no sin in the bottle that holds the whiskey or the mug that contains the beer. But don't draw the false conclusion that there is nothing to fear when the contents of the bottle or the mug are in you. There's the rub!

Millions of people are moderate drinkers. On occasion they enjoy alcoholic beverages. In Europe, wine and beer are considered to be food, a part of a meal. Such people are not hurt by drinking. Yet, it is from their numbers that the great, gray mass of intermediates come who flounder midway between hopeless alcoholism and moderation.

These are the millions who are slaves to a habit that is not a good habit. Not drunkards and not alcoholics, they are steady drinkers. Drinking is part of their daily routine. They are the people who cannot pass a single day without a cocktail, an after-dinner cordial, a nightcap. They are the people who never can say "no" when offered a drink. They are the people who can't have a good time at a party unless they have a drink. Again, they don't drink to the degree of complete intoxication. They drink daily, regularly.

It doesn't take much to push them over the brink right into the category of hopeless alcoholics. A sudden conflict arises. An emotional upset occurs. A sudden difficulty comes up. No immediate solution is at hand. Their one thought centers on escaping their difficulty for a moment. Liquor becomes like the devil. It makes many promises, keeps few. They fall for the promises. The more they drink, the less able they are to solve the problem that started the vicious cycle. So—they seek more escape, and the cycle becomes more vicious. Finally, they reach the stage of tragic compulsion, desperately weak and unable to control themselves. In a word, they become alcoholics.

Now—go back over the process outlined above. The unwary person, usually early in life, adopts an easygoing attitude toward drinking. "I can take or leave it." Initially, moderation governs his drinking. He doesn't give too much thought to danger. No fear! No caution! He goes along with the crowd! What's a party without drinks? How about a drink at the bar before eating? Why sure! How about a nightcap? Why sure! That famous but tragic "one for the road"!

Gradually but imperceptibly he slips over into the great, gray mass of people who drink daily, even though they don't become drunkards. This can go on for years or just for a short time. Then comes a deep crisis in life, a problem that is hard to work out. Gradually he slips from the great, gray mass into the tragic mass of the compulsive alcoholics.

Give a bit of thought to those three stages: moderation, immoderation, compulsion. There's only one sure way to keep out of the second or third stage! Keep out of the first stage! If you abstain, you can't get caught in the gears of drinking and get chewed up. Perhaps, as a result of your training here at the Academy, you will abstain from alcoholic beverages in later years. Fine! You have nothing to lose and everything to gain. Perhaps you'll take a fling at being a moderate drinker. Fine—for the drinkers who will remain moderate. However, experience proves that a sure percentage of those who start out as moderate drinkers will slip most certainly into the great, gray mass of daily

drinkers. And surely as God is in heaven—some of the latter will end up one day in the gutter of hopeless, degrading alcoholism. It's an old story!

What's the honest answer? The best answer is to stay out of all three classes of drinkers. Abstain! You can't go wrong! The next best answer is to become a moderate drinker in proper time with a good deal of fear and trepidation. No flippant "I can take it or leave it" on your part! Don't stick out your chin.

Observing abstinence now, you can prove to your satisfaction that life can be stimulating and zestful without the false boost of alcohol. Don't just drift along without developing a reasonable conviction on this score. You can always be sure that you can take it. (So can a five-year old child.) You can never be sure that you can leave it. The Romans had a word for it: *"Sapientibus sat!"* Liberally translated, that means: "'Nuff said, if you're on the beam!"

Policy Guide on Religious Matters

Issued by U.S. Information Agency

UNDER the leadership first of D. Elton Trueblood and now of Ronald Bridges, USIA has developed a definite policy on religious matters. A guidance paper recently sent to employees overseas stresses the bond that exists everywhere between people who cherish spiritual values.

The Voice of America, USIA's radio service, devotes from 7 to 8 per cent of its broadcast time to subjects of a spiritual nature. As a part of this, on Sunday or its equivalent, most of the 43 language services do religious programming. In the case of countries under Red domination, these programs are regularly voiced by priests or ministers who have managed to escape from the Communists and who are well known in their native countries.

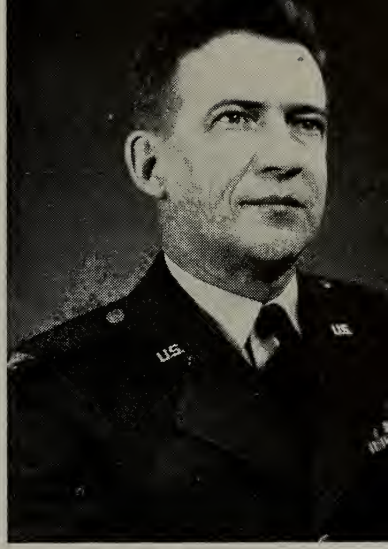
The policy guide states that because religion is an important part of the life and culture of the people of the United States, concrete facts about this will help provide more complete understanding of this country among peoples abroad. At the same time Agency representatives were cautioned against giving the erroneous impression that we think the U.S. is the only nation where spiritual values are recognized.

Basic concepts underlying the policy are these:

"Religious liberty—the right to worship freely—is a cherished principle among the American people, but there is a deeper concern for the faith in the Creator and the respect for man which underlies religious freedom and all other freedom.

"As a general statement it can be said that the common ground of all religion is that man is subject to a higher law and that he must be guided by moral and ethical principles rooted deep in religious faith."

■ A Sermon Preached to Cadets by the Protestant Cadet Chaplain, United States Air Force Academy, Denver, Colorado



The Greatest Question in the World

John S. Bennett

If a man die, shall he live again?—Job 14:14.

SO many questions occupy our minds in the course of a lifetime. We wonder at times if we shall be able to complete the course of instruction in the Academy successfully. We want to know if some day we shall be able to establish a happy home of our own. Another question is whether or not we shall be able to serve our country unselfishly and honorably in the years to come. There are other matters of personal speculation that vary with each individual. But there is one question that sooner or later becomes of paramount importance to every one of us.

This question is graphically presented in the book of Job. We see a picture of this man of God gazing upon his possessions with gratitude in his heart. He has all that anyone could desire in his fondest imaginings. Yet at that very moment, Job's life is changed:

> There came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made three

bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

In the space of brief minutes, Job lost all his material possessions. That would try the soul of any man. But a more catastrophic event had just occurred. There came another servant, who said:

Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

To climax his misery and degradation, Job was smitten with boils from the sole of his foot to the crown of his head.

We see him clothed in rags, his body a mass of corruption, sitting on an ash heap. His wife, looking at this pitiful figure, says: "Dost thou still hold fast thine integrity? renounce God, and die."

In his grief, Job meditates on the brevity of life:

My days are swifter than a weaver's shuttle, and are spent without hope. . . . My life is a breath. . . . My days are swifter than a runner. . . . They are passed away as the swift ships; as the eagle that swoopeth on the prey. . . . He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . But man dieth, and is laid low: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the river wasteth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep.[1]

It was then that Job asked the question that must confront you: *"If a man die, shall he live again?"*

There are times when this question becomes unimaginably important. A friend or love one dies, and we wonder if it is possible that a person who was somebody a short time ago has become nobody at all? In the black despair of bereavement we echo the cry of Job. When we observe the seeming injustices of life, we should like to believe there is a place where the books are balanced, where the crooked places are made straight and the rough places smooth. When like Job we are weighted down by the burden of living, when we ourselves are on the verge of departing this life, we want to know: "If a man die, shall he live again?"

Many answers have been given to this question. Shakespeare had one of his characters declare:

Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale

---

[1] Job 7:6, 7; 9:25, 26; 14:2, 10-12.

Told by an idiot, full of sound and fury,
Signifying nothing.

That answer gives no meaning or purpose to life. Human beings spawn like flies in the summertime—and then die. We are like puppets jiggled by the strings of circumstance in a meaningless and purposeless dance.

Omar Khayyam expressed himself in yet another manner:

Come, fill the Cup, and in the fire of Spring
Your Winter-garment of Repentance fling:
The Bird of Time has but a little way
To flutter—and the Bird is on the Wing.

In that answer we find there are no real values to life except the satiation of personal selfishness and vice at the festive board of unregenerate pleasure. Life becomes an orgy of madness which is unproductive of anything except self-destruction. This answer says there is no soul—and therefore eternity is nonexistent.

William Ernest Henley gave this answer to the mystery of life and death:

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.
. . . . . .
It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

"I will expect nothing, and I will hope for nothing; therefore nothing shall ever be able to disappoint me." This attitude of an unyielding despair offers no joy in this life nor any hope for eternity.

The French painter and atheist Renan wrote a history of the life of Jesus, for what purpose no one knows. When he came to the place where Christ was hung on the cross, he ended his book and wrote, "Finis." The man who published the book was also an atheist, and below the word "Finis" he inserted a woodcut print of Christ hanging on the cross. The head of Jesus is bent down; the cross stands against a gray background; overhead the vultures are circling; and the whole picture is one of dark and dismal wretchedness and sadness.

And that picture, so dark and sad, is a picture of the world today if Christ's life ended with the cross. But we who are Christians do not believe that the cross symbolized defeat—we think of it as the symbol of victory—for the cross was not the end, and the tomb was not the end, and the end shall never be!

There are many reasons why

we believe in the Resurrection. We have the testimony of the Word of God that Christ made at least 11 appearances after his crucifixion and burial.

Then there was the miraculous change that took place in the disciples. They had "followed afar off" when he was seized; only one went to Golgotha with him; we see them, after his body was in the tomb, hiding in terror and despair, fearful that they should be recognized as his followers. Yet only a few days later they were boldly preaching on the streets of Jerusalem their faith in a resurrected Lord. Ten died martyrs' deaths. They knew!

And what about Paul? This was the man who as a Pharisee watched the cloaks of those who stoned Stephen to death. This was the man who journeyed to Damascus "breathing out threatenings and slaughter" against the Christians there and returned to Jerusalem preaching his own faith in a risen Christ.

We have also the testimony of the saints through the ages by their words and deeds.

Of even greater significance is the testimony of our own souls. Within every one of us there is a passionate longing for the eternal. This longing doesn't always manifest itself; but when a friend or a kinsman dies, that longing for eternity comes. Again, when we become weary with the problems and cares of this life, we long for the city of our God where sorrows shall cease, and there shall be no more pain, and tears shall no more flow, and we shall have peace without end.

Yes, all these things make us believe that Christ rose from the dead and that we too shall be raised with him. But there is another proof we have not mentioned which is not a proof at all. It is our faith in Him who rolled away the stone.

. . . How is it proved?
It isn't proved, you fool, it can't be proved.
How can you prove a victory before
It's won? How can you prove a man who leads,
To be a leader worth the following,
Unless you follow to the death—and out
Beyond mere death, which is not anything
But Satan's lie upon eternal life?
Well—God's my leader, and I hold that He
Is good, and strong enough to work His plan
And purpose out to its appointed end.
. . . . . .
. . . I bet my life on Beauty, Truth,
And Love, not abstract but incarnate Truth,
Not Beauty's passing shadow but its Self.
Its very self made flesh, Love realised.
I bet my life on Christ—Christ Crucified.
Behold your God! . . .[2]

[2] Taken from: *The Unutterable Beauty* by G. A. Studdert-Kennedy. Published by Harper & Bros. Used by permission.

Because of our faith, life beyond the grave is not an artificial addition to this present existence but a continuation of it. If a man is immortal at all, he is immortal now. Immortal life is not a possession conferred at death, but a present endowment, the full appreciation of which beautifies and solemnizes the meaning of our most common days. For if a man is immortal, he has now entered on an endless course of spiritual growth with limitless possibilities; he has begun a journey in which death is merely an incident; his life is a story which the grave will simply punctuate to more exalted meaning.

Death is like taking off in an aircraft on a dark and foggy day. We leave the earth with perhaps some reluctance and enter a gray world. There is no visibility. Then, suddenly, everything is bathed in sunlight and beauty.

"If a man die, shall he live again?" The only positive answer history has ever given to this question is the resurrection of Jesus Christ.

The culmination of his immortality is portrayed in his ascension. George Frederick Handel thought a great deal about the ascension of our Lord. He remembered that Jesus saw his friends many times after his crucifixion and resurrection. He told them that he was going to a very beautiful place and would prepare for their arrival. He said: " 'Let not your heart be troubled. . . . In my Father's house are many mansions.' And while I am preparing this heavenly home, you must go 'into all the world, and preach the gospel to the whole creation,' 'teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.' "

Handel remembered that one day Jesus led his disciples out of the city along the road to Bethany and that there, while they were gazing steadfastly at him, he disappeared into the clouds from their sight. Handel tried to picture what was going on behind the clouds as Jesus ascended, and in the "Hallelujah Chorus" he tells us what he thinks happened.

God sent his messengers to meet Jesus and to bring him with songs of rejoicing to his heavenly home. He thought that other angels stayed by the gates of heaven to greet Jesus as he arrived. The angels were so happy they were singing.

The angels who met Jesus must have been singing the beautiful words of the 24th psalm:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.

The angels who were waiting at the gates of heaven heard the singing and sang back, "Who is the King of glory?"

And the angels who were accompanying Jesus replied:

The Lord strong and mighty,
The Lord strong and mighty
The Lord mighty in battle.

The angels accompanying Jesus wished to have the gates wide open to receive him, and so again they sang out in triumphant challenge:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And that King of glory will come in.

And again the angels by the gates of heaven sang with gladness:

Who is the King of glory?
Who is the King of glory?

And the angels with Jesus replied with a swell of assurance:

The Lord of hosts, the Lord of hosts,
He is the King of glory!
He is the King of glory!

Then the angels who kept the heavenly entrance opened wide the gates, and Jesus the King of glory passed through them into his Father's home. And the angels who were with Jesus and those by the gates and all the hosts of heaven sang:

And he shall reign for ever and ever:
King of kings and Lord of lords.
Hallelujah, hallelujah, hallelujah, hallelujah!

For those who live creatively, adventurously; for those who are living an immortal life now; for those whose joy it is to serve God and their fellow man; the gates of heaven are already opened wide. We shall see those whom we have loved so long and lost awhile. The promise of our Lord will be fulfilled: "Lo, I am with you always, even unto the end of the world."

True Patriotism

It is permissible for a man to be an American first; it is inexcusable for him to be an American first and last. We are citizens of the world. No longer can we dismiss poverty, injustice, or exploitation anywhere in the world by saying, "That's their funeral." It's liable to be ours too.

—Charles B. Templeton

■ Edgar N. Jackson, minister of the Mamaroneck Methodist Church, Mamaroneck, N.Y., is the author of *How to Preach to People's Needs.* (See review on page 35.)

An Army Air Force chaplain in World War II, Mr. Jackson saw duty in Africa and Europe.

This article is taken from an address he delivered at the Chaplain School, Fort Slocum, during last year's annual retreat for Protestant chaplains.

Engaging the Mind of the Listener

by Edgar N. Jackson

THE PREACHER has inherited one of the most difficult vehicles for affecting human experience. The fact that so many persons have been so deeply affected by preaching is a tribute to the witness of the inspired person.

On the other hand, the necessity of trying to be inspiring on a week-to-week basis calls for all the ingenuity a preacher can develop. It is at this point that recent studies of human responsiveness are helpful.

Edgar Dale presents a cone of experience that indicates the relative effectiveness of different mediums of instruction.[1] Direct, purposeful experience is most effective, for it involves most of the person. Contrived experiences come next. Then follow dramatic participation, demonstrations, field trips, exhibits, motion pictures, still pictures with recordings, visual symbols, and last of all the medium the preacher uses —that of verbal symbols.

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[1] *Audio-visual Methods in Teaching* (New York: Dryden Press, 1946), p. 39.

However, we know that effective preaching has always been able to use verbal symbols to create pictures, to demonstrate life experience, and to stimulate the type of direct, purposive action that ultimately becomes the most effective form of learning. What we seek is the insight of the modern student of human responses and communication that can help us to sharpen our traditional tool of human speech so that it may be more direct, more vigorous, and more effective.

Relating to Persons

When Francis Asbury preached in this country, he found that his message was not welcomed at first. He records that in Westchester "the people were insensible to my preaching." He says, "They would not listen, for they were interested in many other things." It was not until he had become acclimated in the New World that he was able to catch the people's interest. When he became a part of them, understood their interests and needs, he was able to communicate with them and get a real response.

Attention can be sustained for long periods of time only when the hearer feels a direct relationship with the speaker. The sense of communication must be continually renewed or revitalized. Long-distance cable communication is made possible by boosters every few miles to increase the signal. What is true of an electrical impulse is also true of direct communication. It must have a booster every few minutes to keep it vital and alive.

Two psychologists watched a number of students in a library. With stop watches in hand, they measured attention spans. They concluded that the students kept their minds on their work only 60 per cent of the time. "The rest of the time is spent drawing doodles, watching others, gazing blankly into space." What is true of mental activity in study seems also to be true when direct communication is involved.

It has been estimated that a class listening to a teacher, an employee listening to his boss, or an audience listening to a lecture has serious lapses of attention every seven minutes. The expert public speaker jerks attention back by telling a story, making a demonstration, or doing something unusual about every five minutes. Interest, action or noise will renew attention.[2]

Relating to Interests

A fundamental principle of good education is that people accept more readily what has been actively related to their fields of interest. A student may fail in mathematics until he needs it in an engineering course. Then a new need brings dead arithmetic to life.

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[2] Unpublished manuscript.

An experiment gave the same people two sets of material to learn. Material related to them and their interests was readily learned, while material foreign to their experience was accepted more slowly and with great difficulty. Where the self is actively involved, learning is accelerated.

If a minister comes down out of his ivory tower once a week, his people will see him, but the chances are they will not hear him. Though he may thunder and lightning, he will be apt to strike somewhere else. As a teen-ager said of her pastor, "When he preaches it is like dropping a custard pie. It splatters over everything but doesn't hit anything very hard."

It is a temptation to project the "me" of the preacher into the "thee" of the congregation. A healthful variation on the ivory-tower approach is for the preacher who dwells intimately with his people through the week to rise up from among them on Sunday to give a new and holier perspective to their common needs and interests.

A successful salesman wants to sell his product. He is interested in the customer because he must relate the potential buyer to the product. He studies his approach because he knows how important it is to get his "toe in the door." The preacher who is successful is always seeking a conviction. He cannot get it unless he can first of all get his "intellectual toe" in the door of the mind of his listener.

Involving the Hearer

The opening sentences of a sermon can best serve its purpose if the preacher deliberately and skillfully makes the hearer feel that he is involved. How we have sinned at this point! Think of sermons you have preached. I can think of some I have inflicted on innocent and long-suffering people. How many times have you tried to impress people with your knowledge of New Testament Greek by starting out with an erudite exposition of a text?

How often have you waited a moment to make sure that everyone was comfortable, only to put them into mental slumber, at least, by an excursion into biblical history?

Or again, how often have you opened with a quotation from a church historian, a post-Nicene father, or a patron saint of your denomination?

How better could you warn your hearers that what is going to happen for the next half hour is centuries away in time and thousands of miles away in space? In effect, you are like a salesman who begins, "I know you don't want any of this, but here's my line anyway."

If it is important to involve your hearers, it is probably important to involve them as quickly as possible. Harry Emerson Fos-

dick was a master at the art of quickly relating to his congregation. I turned to a half dozen of his sermons, and these were the opening sentences I found:

Amid the uncertainties of modern psychology, one thing seems assured: more people suffer from a humiliating sense of inferiority than ever has been supposed.

Our morning's thought concerns one of the most significant aspects of human life: our representative capacity.

Our thought starts this morning with the plain fact that it is not always easy to tell the difference between right and wrong.

Our morning subject, Handicapped Lives, probably takes us all in.

There is never any doubt as to whom he is addressing: it is *you*. Again and again, in one opening sentence he relates the subject of the sermon to the interest of the listener. No wonder hundreds of thousands listened intently to his preaching for 40 years. They knew he talked to them. They knew he felt they were important enough to be taken into consideration at the very beginning. Such relatedness is not flattery; it is common courtesy.

The Struggle for Truth

Harold Ruopp, who was unusually successful in dealing with college students, often started his sermon by presenting a proposition. He had been an effective debater in college, and developed a technique that immediately created interest. He said in effect: "I am not going to give you a one-sided picture. I am going to wrestle with this proposition in full view of all of you." He would go ahead to present the negative side with full honesty and candor, then come surging back with a positive argument that carried his listeners with him to his conclusion. There was a certain amount of intellectual daring in the process that appealed to college students who were debating propositions in their own minds. They felt honored to have a chance to go behind the scenes with a mature mind and labor with him over a problem. They did not want one-sided inspiration or exhortation. They wanted an experience of honest intellectual combat and growth. They got it.

Some may object that such a procedure is risky—that it is risky to give more than one side to a congregation. Consider, if you will, the greater risk of creating a lopsided faith that is equipped to handle only straw men. If our people cannot be trusted to enter into the struggle for truth in partnership with their minister, their faith is too feeble a thing to save the world.

In experiments related to its

indoctrination program, the Army tried two approaches to its men. To one group the experimenters presented a one-sided picture with an exhortation. To another they gave both sides of the argument with a reasoned statement for their conclusion. They found that:

1. Presenting the arguments on both sides of an issue was . . . more effective than giving only the arguments supporting the point being made, in the case of individuals who were initially opposed to the point of view being presented.
2. For men who were already convinced of the point of view being presented, however, the inclusion of arguments on both sides was less effective for the group as a whole than presenting only the arguments favoring the general position being advocated.
3. Better educated men (high-school graduates) were more favorably affected by presentation of both sides; poorly educated men were more affected by the communication which used only supporting arguments.
4. The group for which the presentation giving both sides was least effective was the group of poorly educated men who were already convinced of the point of view being advocated.
5. An important incidental finding was that omission of a relevant argument was more noticeable and detracted more from effectiveness in the presentation using arguments on both sides than in the presentation in which only one side was discussed.

These conclusions of the Army's experiment offer no simple rule of thumb. For intelligent people, it seems that an intellectually fair presentation of any problem is essential to a good hearing. For the moderately well educated, an honest presentation of differences of view adds drama and interest to the discussion. For the poorly educated, such a method may add confusion. Again, we are obliged to tailor our message to fit our people, not only at the point of interest, but also at the point of their ability to respond.

Engaging the Mind

I once served a church in a small New England manufacturing town. My sermons at first seemed to go over like balloons. I talked the matter over with a district superintendent who had had experience in such a church. He wisely said: "Most of your people work at machines. Their attention span is short and related to routine actions. If it were not so, they might lose their fingers. On Sunday they think the same way. Try short illustrations and quick points." I did, and the response was excellent. The sermons would have had a poor rating in a class on homiletics, but they reached my people at their level of mental activity.

While effective preaching must engage both the mind and the feelings, it seems that the mind must be reached first. Both Dr. Ruopp and Dr. Fosdick found it helpful to state a problem in as simple and personal terms as possible so that the listener would feel it was his problem and so would enter into the task with the preacher of seeking a solution.

Harold Cooke Phillips has been successful in holding people's interest for long periods of time. He uses few illustrations but brings to his preaching an earnestness and intensity that is commanding. Yet he does not depend on these personal qualities alone. He is intent for a purpose, and that purpose is to come to grips with real problems for real people. I turned at random in a book of his sermons and found these opening sentences:

> It is a fair question which we put to ourselves in our times—"What is the reward of Christian living?"

> We shall speak today of the wisdom of Jesus as it bears on what is considered the greatest social problem of our age—the problem of war.

With such opening sentences the minds of the hearers are engaged. The preacher does not imply that the congregation already knows all he is going to say. He does not imply that what he is going to say is unimportant for them. He makes the sermon a common mental exercise in which they are invited to share.

This seems to have been the method Jesus used. We have only fragments of his sermons, but we note that again and again there was an immediate and strong response to what he said. The listeners had been mentally engaged. They questioned him. They questioned themselves. They reacted. They "rose up, and thrust him out of the city." Any way we look at it, we must admit there are very few modern preachers who stimulate so vigorous a response. We may be sure Jesus spent little time sawing sawdust. He ripped into the real problems of people. He generated participation and response.

A Point of Order

Contrary to generally accepted practice, it is psychologically sound to make your strongest point first. Aristotle notwithstanding, it has been found experimentally that starting with a weak point and building to a climax is unsound and ineffective. Harold Sponberg prepared two phonograph records with the same material but changed the order for presenting the material. To one group of students he presented the speech in the more traditional form. To the other group of students he presented the speech in revised form, with the strongest point first and others following in order of their strength. He ex-

amined both classes at three points. What had they remembered? How had their minds been changed? After a lapse of time he asked further questions that checked memory. At all three points he found that his students remembered better, remembered longer, and were affected more by the talk that presented the strong point first.

The logic of this seems quite simple. If the first material is weak, we lose our hearers at the beginning; then even strong material cannot win back their full attention. It is more effective to catch attention with strong material at the beginning and hold it with the best we have as long as it is effective. If the opening material is strong, the hearers will help to furnish their own climax. If it is weak, they won't even be there mentally at the end.

Humor

Getting the attention of a congregation is like wooing a girl. You must keep working at it. You can't get attention and then forget all about it. Even presenting the strongest point first doesn't solve the problem of keeping attention through the rest of the sermon. Since our thoughts tend to wander, it's good strategy for a preacher to use a graphic illustration, a bit of humor, or a series of questions every few minutes to "jerk back the attention" of his listeners.

Humor is a two-edged sword; one must use it with care or it will do more cutting than is intended. The humor that is accepted at an after-dinner speech may not be acceptable in a sermon. In fact, humor that is only humor has no place in a sermon. But there are elements of humor that are both useful and fitting there.

Perhaps there is no task more difficult for a preacher than that of preaching the annual sermon on raising the budget. If there is ever a time when a light touch is needed to stimulate a heavy touch, it is at such a time. In opening just such a sermon Dr. Fosdick invoked the light touch with a bit of humor that was neither irrelevant nor cheapening. He said:

> There was once a preacher who intended to beg his congregation to listen to the gospel's cheerful tidings; but his tongue slipped, and, falling into a Spoonerism, he asked them instead to listen to the gospel's tearful chidings. Many a minister in these difficult days, endeavoring to raise the church's budget, will thus fall from cheerful tidings into tearful chidings.

Another pastor dealt with the matter of instituting a unified budget and financial program for his church by indicating that it was their effort to "put all their begs in one ask it."

Halford E. Luccock is a master at the art of the cleverly turned

phrase. He lightened up a chapel talk by referring to the Henry Ford Museum as "Henry Ford's graveyard of American antiquities." No one rolled in the aisle with side-splitting laughter, but there was many a pleasant smile and appreciative glance.

He uses mild satire with telling effect. His "St. John's by the Gas Station" has become one of America's famous churches.

Dr. Luccock can teach us much about using apt verse to drive home a point with the light touch. Speaking of those pulpit patrons of the irrelevant who operate in a "fog of gentility," he quotes:

I wish that my room had a floor;
I don't so much care for a door;
But this walking around without touching the ground
Is getting to be quite a bore.

Such a quatrain does quickly and deftly what he wants done. It gives a picture, and it has both an element of surprise and a bit of humor.

Not all humor is intentional. The naïve may say surprising things and to no great purpose. One word of caution should suffice. You can imagine the results when a young minister chose to preach a sermon on adultery on an August Sunday when the mercury hovered at 102 in the shade. And you can sense the reaction when a preacher announced as his text on Mother's Day, "There appeared a great wonder in heaven; a woman." Some matters must be dealt with deftly or the humorous element will run away with the situation.

So it was with the sincere preacher who combined eloquence with a forgetfulness of the interests of young men at a YMCA Sunday evening service. After treading lightly over the story of the ten virgins, he came to a climax after this fashion, saying: "And now, my young men, where would you rather be—in the light with the five wise virgins, or in the dark with the five foolish ones?"

The result was almost as electric as when the aged pastor preached feelingly on Balaam and his perspicacious donkey only to end his postsermon prayer with this petition: "And oh, God, get these faltering people off their asses."

No benediction was needed.

A light touch can help to bring perspective into a situation. William Temple, the dignified archbishop of Canterbury, dealt with Reinhold Niebuhr's preoccupation with sin in these words:

At Swanwick, when Niebuhr had quit it,
Said a young man: "At last I have hit it.
Since I cannot do right,
I must find out tonight
The best sin to commit—and commit it."

There is no need to use a lecture to do what a limerick can do

better. Charles R. Brown, of Yale, can sum up this matter for us:

> It is not well for a minister to go out of his way six inches to make a joke. But when some unexpected turn comes to him naturally in the treatment of a great truth, he is unwise to turn aside in order to avoid it. Let him study the great masters of delicate humor. . . . Let him employ "the finest of the wheat" in this matter of humor, just in passing, with a touch and go, never waiting for a laugh, and he will find that by this method he has added greatly to his power of spiritual appeal.

Learning to Be Creative

One is not apt to find the light touch or the sense of relatedness to his people if he does not work for it. Sermons do not happen. They grow. They root in life, branch in experience, and blossom in that creative interplay of mind that is the ideal preacher-listener relationship.

One cannot reproduce the creative effort of others. One cannot give integrity to one's own message without creative effort. Creativeness can be learned and stimulated.

It is a psychological principle that we see what we want to see or are trained to see. Sight is a learned art. At an accident near our home I saw this principle in action. The physician saw the injured persons and their needs because that was what he had been trained to see. The state policeman saw the relevant facts about the vehicles and their relation to each other. A maiden lady saw blood and fainted. Each expressed an attitude by his action, and the attitude was conditioned by the learned process of seeing.

The preacher who has developed the habit of looking for fresh material that is actively related to the interests of his people will begin to see it cropping up where he had not suspected it before. It may be in nursery rhymes, the daily paper, the *New Yorker,* the latest novel, or a Broadway play. It may be in conversation, in the comments of a child or the wisdom of an older person. It may come through novel circumstances that cast new light on a familiar passage of the Scriptures. Seeing is a habit.

Hearing is a habit too. A tape recording of a church service reveals a variety of noises that our habit of listening screens out. People who live near a railroad seldom hear the trains. Persons who live near the town clock may be kept awake by it when they first move there, but after a time they learn a habit of exclusive listening. They hear what they want to hear. This is also true of the preacher. He may develop good or bad habits of listening.

Recently I was given the New Testament on long-playing phonograph records. I have been

Continued on page 31

West to East—A BRIDGE

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Left to right: Mr. Charles C. Parlin, Dr. Roswell P. Barnes, Dr. Franklin Clark Fry, Rt.
interpreter, Dr. Herbert Gezork, and Paul Anderson. Two members of the deputation were

Photo from Sovfoto, N.Y.

E SPIRIT—East to West

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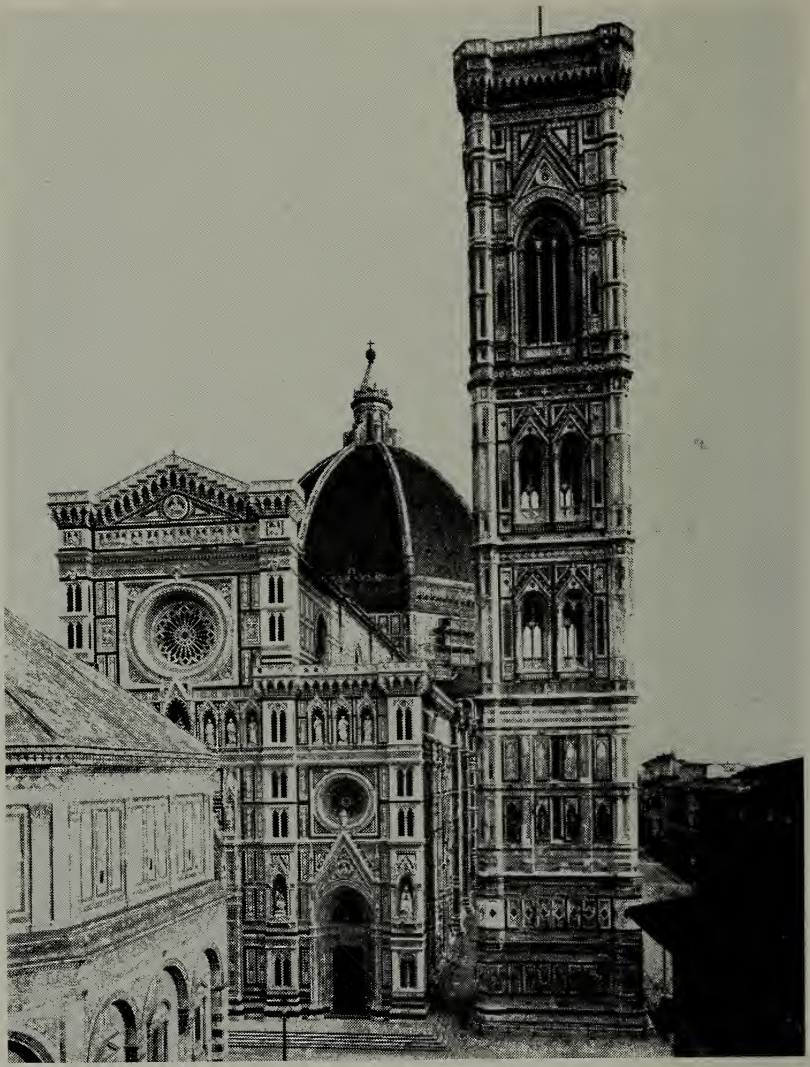
Photo from Sovfoto, N.Y.

West to East—A BRIDGE OF THE SPIRIT—East to West

American church leaders whose visit to Russia in March was spansored by the National Council of Churches are seen here walking in Moscow's famous Red Square. Returning the visit in June, Russian church leaders spent 10 days in the U.S.A. Both groups sought to bridge the chasm separating East and West by strengthening the bonds of Christian faith.

Left to right: Mr. Charles C. Parlin, Dr. Roswell P. Barnes, Dr. Franklin Clark Fry, Rt. Rev. Henry Knox Sherrill, an interpreter, Dr. Eugene Carson Blake, Archimandrite Pemin, an interpreter, Dr. Herbert Gezork, and Paul Anderson. Two members of the deputation were absent when the picture was taken—Bishop D. Ward Nichols and Dr. Walter W. Van Kirk.



CATHEDRAL AT FLORENCE, ITALY, WITH "GIOTTO'S TOWER"

The rule of Savonarola over Florence may be said to date from the hour in 1491 when he was invited to preach in the cathedral. During much of the period until his martyrdom in 1498 the Dominican monk who was prior of St. Mark's was also "master of the Duomo."

The Preaching of Savonarola

by James McGraw

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PEOPLE crowded into the nave, into the aisles, into the transepts of that great building in Florence. They sat on tiers of temporary seats, waiting for Savonarola to begin his sermon. When at last he stood in his pulpit, his white robe making him a striking figure in the dimly lighted cathedral, every face pressed a little nearer and every ear listened carefully. The Bible was opened, the text announced, and the preacher began to speak. He addressed the people slowly and deliberately at first, with no clear-

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ly apparent purpose. But suddenly, as his theme touched upon a point of living interest, the preacher's voice began to swell; thunder crashed and lightning flashed. Large raindrops began to fall, and the fury of the storm was upon them!

When Girolamo Savonarola preached on the wrath and judgments of almighty God, the people in his audience did not try to hide the terror from .their faces. At times they fell upon the marble floor in horror to pray for mercy. But when Savonarola preached about the tender mercy and love of God—as he always did before he concluded his messages—the great dome of his church reflected the sobs and weeping of an audience that was moved to tears of repentance by his eloquent and passionate appeal.

Girolamo Savonarola was born in Ferrara, Italy, in 1452, and at an early age became fascinated by the instructions in philosophy he received under the guidance of his father. He found a real sense of pleasure in the sea of confused syllogisms, and the works of Thomas Aquinas interested him. With his background, which was a unique combination of culture and education on the one hand and deep religious convictions on the other, it is small wonder that he soon entered a monastery. His explanation for his decision to do so was twofold: in his own words, "that I might have peace, and that I might attain liberty." His threefold vow upon entering was for poverty, chastity, and obedience.

The monastery did not reach his expectations. Some questions continued to trouble him. Where was the light of early days? Where were the ancient saints? Where were the learning, love, and purity of olden times? He found to his dismay that the foul atmosphere of the world had touched also the priests and the monks, and he was relieved to be appointed a preacher and sent out among the other monasteries, convents, and churches proclaiming the gospel.

Savonarola was of medium height and dark complexion. His bright eyes were described by some as giving forth flashes of light as he spoke. His black brows, aquiline nose, large mouth, and thick lips gave the impression of firmness of purpose. Pasquale Villari said of him, "A melancholy smile endued his harsh features with so benevolent a charm as to inspire confidence at first sight."

His preaching brought a new approach to the ministry of his day. The passion to please dictated the pulpit fashion then, as it seems to do in some instances in our day. The telling of stories and the entertaining of audiences seemed then to be of primary importance, and Savonarola branded the practice as non-Christian. His preaching was radically different

from that of the other ministers; to him, preaching meant the giving of the truth of God to lost humanity. His battle cry was: first, the church was to be scourged; second, it was to be speedily regenerated; third, all this was to come to pass quickly.

The language of Savonarola was usually rough and unadorned; but on occasion his homely, simple words were animated by a potent fervor that convinced and subdued his hearers. When he reproved the people of their sins, he spoke in commanding tones and with a voice of thunder. When he preached in the cloister garden under a tree of damask roses, he addressed his audience with one hand gripping the Bible and the other hand stretched on high as he poured out his soul on the themes of salvation. His eloquence, if we may call it that, was such as would burst forth with a spontaneous rush that awed the listeners into breathless amazement, and there were no tricks or studied art about it. George McHardy, in his biography of Savonarola, said of his preaching: "It was a style which had not been heard for many a day. . . . It was characterized by a dash, a pungency, an incisive directness of phrase, under which it was possible for no audience to remain long unmoved."

Savonarola has been recognized by many as a forerunner of Martin Luther, for he was no less a reformer than was Luther. He emphasized ethical and moral conduct in harmony with the holy profession of those who bore the name of Christ. He boldly launched forth against frivolity, gambling, and impiety among the people. He ridiculed the pagan tastes and customs, and made light of pagan literature, declaring that the Bible was the only true guide for the soul. He cried out against the tyranny and the vices of those in power, the slavish subjection of the masses, and the corruption of the clergy. In fact, his preaching resembled in a remarkable fashion that of Luther.

A study of the preaching of this man would be less than complete without mention of his prayer life. As would be expected of one who had been a monk, Savonarola was a man of prayer. He not only prayed many hours, but he prayed with an earnestness that was not always to be found in a monk trained to repeat the written prayers and observe the prescribed rituals of worship. His companion, Fra Sebastiano, of Brescia, once said of him that he often fell into a trance as he prayed, so transported was he in his fervor. His associates testified to the power of prayer in his life, and he rightly deserved the title of "saint" if a deep and wholehearted devotion to God is the criterion for such a name. "The dew of heaven on his brow" after his seasons of communion with

his Master must have played an extremely important part in the success and effectiveness of his preaching.

While he was master of the Duomo, the leading pulpit of Florence, his cathedral was the strongest center of influence in Italy. All classes of people were interested in his masterful preaching, and all were swayed by it. Many walked all night from their homes and waited for hours for the doors to open. No business was transacted in any street of Florence until this preacher had preached his sermon. They may have differed among them as to his ideas, but all acknowledged the greatness of his message and the power of his words.

It is no surprise, in view of all this, that the bold preaching of this fearless reformer should eventually bring the wrath of the hierarchy down upon him. In one of his sermons he declared, "The vengeance of the eternal God is hot! From peasant to pope, he will strike sin and break corruption to pieces!" He knew that political jealousy was inevitable as a result of such preaching, and many times he remarked to his friends that tragedy stalked his pathway.

After eight years of fearless denunciation and penetrating exposure of sin, even among the clergy and in as high a place as the papacy, excommunication caught up with him. Perhaps the words that finally brought it were these:

> The church is steeped in shame and crime from head to foot. You, instead of exerting yourself to deliver her, bow down before the source of all evil. Therefore, the Lord is angry and hath left the church for so long without a shepherd. I assure you, in the word of the Lord, that this Alexander is no pope at all, and should not be accounted as such; for, besides having attained to the chair of St. Peter by the shameless sin of simony, and still daily selling benefices to the highest bidder, besides his other vices which are known to all the world, I affirm also that he is not a Christian and does not believe in the existence of God, which is the deepest depth of unbelief!

History owes much to men like Savonarola, who, knowing very well what the results of such words would be, spoke fearlessly against sin and in behalf of a return to repentance and holiness.

Arrest came, and like the Christ he adored, he had a mock trial. The extent of his torture is not known, but it is known that his frail body was bruised and racked and burned. With two other monks, Savonarola was hanged on a cross and then his body burned.

A preacher of purity, an apostle of liberty, and a prophet of God, he left a heritage of holiness for the men of our day whose lives are dedicated to the task of preaching.

Engaging the Mind of the Listener

—Continued from page 23

hearing it with profit. I relax, close my eyes, and try to open my mind to new meanings that may come to me from the Scriptures. It is interesting to note how the inflections, the emphases, of another reader change the meaning at many points. Listening critically for new meanings seems to stimulate a response. Numerous texts suggest interesting possibilities. From the Gospel of Luke alone I have jotted down over 300 seeds of sermons.

Jesus described the discipline of a creative impulse when he said: "Ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open to you." (Goodspeed.)

"Unconscious Growth of the Mind"

Sir W. M. Flinders Petrie, an Egyptologist of note, describes his method of work:

> I first assemble the material, state the problem as definitely as possible, and if no solution is evident, leave it alone. From time to time I may look over it to refresh my memory, but never to force a solution. After waiting days or years I suddenly feel a wish to go over it again, and then everything runs smoothly and I can write without effort. There is unconscious growth of mind without perceptible effort in the interval.

Some ministers use a comparable method adapted to their need for a weekly creative effort. They use the summer vacation period to prepare a tentative outline for the year. This makes it possible to give balanced emphases and a constructive movement to the year's preaching. At the same time it gives this "unconscious growth of the mind" a chance to work for them.

Such a procedure can encourage the creative use of seeing and hearing. For months in advance the mind is alerted for any fresh or new material that can be used in the sermons scheduled. There is time to mull over ideas and accumulate a variety of material that one would not be able to find if the subject were approached with only a week's notice.

A minister of my acquaintance has a filing system for sermon material that has three parts—an incubator, a brooder, and sermons ready to serve. In the incubator he places seeds of ideas or scripture texts. From time to time he goes over the material to keep in mind what is there. When something is read that might fit one of the germ ideas, he clips it to the started sheet. When enough material has accumulated to give it body, he moves it along to the

brooder. Here he watches it more closely, adding or subtracting material as seems wise. Material in the brooder is drawn on for the year's program of preaching that he develops during his summer vacation. Such a program encourages the slow, sure developing of worth-while ideas. At the same time it discourages the frustrating search for material as the hours of the clock approach midnight on Saturday.

Much poor preaching is a matter of habit. If the preacher has a habit of late preparation and dependence on old material or the material of others, he will seldom feel that sense of self-respect that comes with honest effort. He will be an exceptional actor if he does a convincing job in the pulpit.

Clearing the Files

It might be a good thing for a pastor to clear his files of all old material periodically.

A period of military service can be helpful at two points. At least, it was for me. I got rid of about 500 books that were a packing problem. Also, I unloaded a few hundred pounds of accumulated file material. Both helped to free me from a past that was probably constricting. But further was the incentive that came through carrying on a ministry with a weight limit of thirty pounds, which was maximum for Air Force personnel during wartime.

This meant reducing one's library to a Bible, a book of worship, and a few especially useful small pamphlets. Yet it was possible to carry on one's work with little because one was compelled to keep drawing from within himself those things that were of real experience and genuine witness, and also from round about himself those things that were new and related to everyday life.

It may have been that the early itinerant preachers were so effective in building a church and ministering to a frontier because they had to depend on what little they could carry in their saddlebags and what came out of their own hearts.

Help from the Tape Recorder

Robert Burns sighed for the gift to "see oursels as ithers see us." Through mechanical aids we can at least *hear* ourselves as others hear us. It is a chastening experience to sit down with a tape recorder week after week and listen to a whole service from call to worship to benediction just as you did it.

It is better to wait until after Sunday dinner. One should not be called on to hear himself on an empty stomach.

Ministers have been put to sleep by their own sermons via the tape recording. Others have been stabbed awake by shocking mannerisms and faulty construction.

Such a method of listening gives

a chance for a more objective evaluation. One can listen to the same sermon over and over, once for content, again for presentation, and again for the minutiae of public speech, such as repetitious words or hackneyed phrases. Having heard with clarity, one can correct with candor and create with more courage.

The preacher can ask himself some questions and honestly answer them after listening to an accurate reproduction of what he does:

Do ideas develop logically?
Are points made with clarity?
Is there extraneous and unimportant material?
How could I improve the rate of speech?
How could I bring more life and vitality to what I said?
Did I close when I should have?
Was presentation varied or monotonous?
How would I rate the sermon if someone else preached it?

Delivery

Speech that is too slow drags, and too rapid speech makes it hard for hearers to follow. It is generally agreed that 150 words a minute is a good rate for public speech in the average-sized church. Pauses between phrases should be brief—only a second or so—or the speech will begin to drag and appear broken up. Modulation of the voice can change the mood, and the rising inflection of a question every so often breaks the monotony of the falling inflection at the end of a statement. In fact, practice at ending a sentence without a falling inflection is useful in general public speech.

Nothing is more deadly than the sepulchral tone assumed by some preachers, as if it were a necessary part of their professional equipment. It has the ring of insincerity and violates the ideal of preaching as "animated conversation."

Almost as deadly are the mechanical gestures that distract attention from what is said. The use of radio has proved that effective speech need not depend on gestures. They are most effective when they are so natural that the speaker does not know he is gesturing and the listener is not distracted by them but rather feels they are an unconscious supplement of speech itself.

Jesus probably spoke simply and directly. The fact that he sat down to speak indicates a practice that invited people to come closer. The practice of pulpit harangues may explain why in many churches there is a premium on the back seats.

Making a Finish

Next to poor delivery, perhaps nothing is more deadly than poor terminal facilities. This failing of the preacher has been dealt with

in various ways by the wits. One said, "If you cannot strike oil in ten minutes, stop boring." Another said, "No souls are saved after twelve o'clock." But the length of a sermon is gauged not so much in minutes as in what it asks of those who listen. A 15-minute sermon may ask much of patience and good will. A 40-minute sermon may give much of inspiration and spiritual food with no demands upon the good nature of the listener. Perhaps we should make it a practice to err on the side of brevity rather than on the side of the listener's forbearance.

The Lairds suggest, in their study of effective speech, that you quit talking while the listeners are still intensely interested, or quit when you have made a telling point. If you continue after either of these points, you will be making the same mistake as the manager who dragged in a batch of unfinished work at quitting time.

And a sermon must always have a conclusion. It moves toward an answer to a difficulty or a technique for meeting a problem. The listeners must know when that point is reached. Perhaps the sermon ends with an exhortation or reassurance or a word of encouragement. Perhaps it ends by a question that stimulates action on the part of the listener. Whichever it may be, there is need that the conclusion be effective in tying together what has gone before so that the listener does not feel frustrated by being led toward spiritual food only to find that he never arrives.

Even the end of a semon can be important for getting attention, for it may be the way the preacher ends his sermon that will make the listener want to hear what he has to say in the next one.

In Memoriam

FLORENCE R. CREEGER—the wife of Marion J. Creeger, who is executive secretary of the General Commission on Chaplains and Armed Forces Personnel—died of a heart attack June 16 at their apartment in the Chaplains Memorial Building, Washington, D.C.

Since October of 1953 Mrs. Creeger has written the discerning "Book Notes" for THE CHAPLAIN. Her latest reviews appear in this issue (pp. 42-44) and in the issue to follow.

Mrs. Creeger is survived by her husband, a son, a daughter, and five grandchildren. The son is Dr. George R. Creeger, assistant professor of English at Wesleyan University, Middletown, Connecticut. The daughter is Mrs. Kenneth F. Smith, of Levittown, New York.

REVIEWS

How to Preach to People's Needs by Edgar N. Jackson. Abingdon 1956. 191 pp. $2.75.

There is a false separation being cloven between clergymen who "preach the gospel" and those who "preach to people's needs." How one can do the first without doing the second or dare do the second without doing the first is one of the mysteries of contemporary preaching.

Beginning with the assumption that the sermon is an effective "instrument of group therapy," Dr. Jackson demonstrates how the Bible and especially the gospel are able to meet all of our parishioners exactly where they are and bring them where, by God's grace and applied Christianity, they are intended to be.

There are 16 separate situation-centered chapters, and as I have read and reread them I can think of no other general situations to which we may address ourselves. If you find any, I feel sure Dr. Jackson would be able and happy to help you preach to them! ("Preaching to Men in Service"? "Preaching to Prisoners"? "Preaching to Men Only"?)

As you prepare to preach to your men, and to their families, do you ever visualize them in groups? Try it. There are the guilt-laden, the fearful, those bothered by alcohol, the insecure, the lonely, the defeated, those who doubt, those who feel inferior, those gripped by injurious habits, the immature, those with family problems. For preaching to all of these and to several other groups, Dr. Jackson has wise words for us all.

He has more! In addition to his clear advice on how to preach to these needs, each chapter ends with sermonic suggestions, subjects, texts, outlines.

Here is not only grist for our sermonic mills but fine flour as well.

As I was reading this book I kept wishing Dr. Jackson might preach to preachers' needs. I was therefore delighted and helped to find that his last chapter, "And in Conclusion," does just that, and then tosses in a bibliography to help us explore some of the areas with which this book deals.

Worth reading and worth buying for yourself and for your fellow chaplains is Edgar N. Jackson's *How to Preach to People's Needs.*

—Frederick W. Cropp (Chaplain, USA, Ret.), *Minister, San Marino, Calif., Community Church (Presbyterian)*

The Primacy of Preaching Today by Arthur A. Cowan. Scribner 1955. 128 pp., $2.50.

The Making of the Sermon by Robert J. McCracken. Harper 1956. 104 pp., $2.00.

However wide the preacher's general reading, it is a good thing for him to add to his list a few volumes a year directly on the ministry of the pulpit. He will run into much repe-

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titious stuff, but will surely be rewarded with fresh slants and methods and a new sense of the importance of his calling.

The two small volumes presented here supplement each other, one dealing with the wider meaning of preaching, the other with the more specific task of sermon construction, and both written by distinguished Scots. Thus is kept alive the American tradition that preaching was invented in the vicinity of St. Andrews and Edinburgh.

These are convenient, five-chapter books, easy to read because of fine styling, yet firmly re-establishing the minister in the sense of the primacy of preaching, and offering many practical suggestions for his pulpit work.

Dr. Cowan deals with the Word as proclamation, a recurring note in today's definitions of preaching. He centers the sermon in the total act of worship and makes it the corporate experience of preacher and people together. It is something *done* as well as something *said*. Through the preacher the church speaks to itself and to the world of the act of God in Jesus Christ and its implications for personal and social life.

On this basis of a high conception of the pulpit calling, the author develops actual preaching suggestions based on the Old Testament, the New Testament, and the church year, and adds a chapter on *"The Manner and Matter of Preaching."* His brief chapters are full of inspiration and practical suggestions for the preacher in his workshop and pulpit.

Dr. McCracken centers his attention more directly on sermon building, sharing his own rich experience and freely confiding his personal methods. His five chapters, first given as lectures in the Stone series at Princeton, are mainly concerned to offer practical aid to the preacher in the shaping of his thoughts and materials into effective pulpit discourse. He deals with the various types of sermons under the accepted classifications, supplying definite ideas from texts and passages and including much happy illustrative suggestion.

Dr. McCracken pleads for preaching as art and for the preacher as artist. This conception scouts the notion that techniques and sound preparation are unimportant, and demands of the workman conscientious discipline and honest craftsmanship. The author requires of the artist-preacher the habitual writing of sermons to acquire precision, style, full development of thought, and a sensitive feeling for words.

In the final chapter on "The Construction of the Sermon" we are given a glimpse into Dr. McCracken's own methods, with illustrative matter from the work of other preachers

of proven effectiveness. The weekly task of crafting the message presupposes constant general study; then, with the materials in hand, the author combines simplicity of design with thorough workmanship. His last word is a bit of counsel to all who bear witness: "Make it a fixed rule as you face Sunday morning and the pulpit to be in a position to say, 'I will not offer unto the Lord my God that which doth cost me nothing.'"

—George Miles Gibson, *Professor of Preaching, McCormick Theological Seminary, Chicago, Ill.*

The Development of Modern Christianity by Frederick A. Norwood. Abingdon 1956. 256 pp., $3.75.

The Evanston meeting of 1954 provided an impetus for a number of studies of the church. Evanston forms the capstone of Dr. Norwood's study of modern Christianity. For him, it is not merely a convenient place to stop an account of the church; it is really the starting point for the meaningful church of the future. For the author believes that churches and sects "are manifesting an inner and continuing unity through the Ecumenical Movement."

Any historian who wants to escape the charge of being a mere chronicler must achieve a delicate balance of fact and inference. This is a difficult task in a book which covers almost two millennia. It is hence rewarding to discover how much of the raw stuff of history the author manages to give us in the brief compass of his pages. There are direct quotations and small narrative sketches which brighten the book and will make it attractive to the general reader. There are glimpses of areas not usually covered in books of this type; one is grateful for the space devoted to such things as Roman Catholic missionary activity, the status of Christianity in Russia, and the rise of the younger churches in Asia. Some things are skimmed rather lightly, but the notable fact is not that anything is omitted but that so much information is included.

The inferences drawn from the factual material require comment. Dr. Norwood has made an admirable effort to reduce the manifold of history into some kind of pattern. In shorter sections, such as the discussion of John Wesley, we are given real understanding. But in dealing with the larger continuities of history, the author falls back upon such shop-worn categories as "the Enlightenment," "romanticism," realism." The use of such "counters" may sometimes be a desperate necessity; but when used too simply, they confuse rather than clarify. For instance, the author places the "Enlightenment" between the publication of Newton's *Principia* in 1687 and of Condorcet's *Progress of the Human Mind* in 1793. But on the basis of the author's criteria for this "movement," there is no reason for omitting Thomas Paine's *The Age of Reason,* which was published in 1794, 1796. And what shall we do with Descartes, the prince of mathematicists, who died in 1650?

In general, however, the book is commendable. It is swift-moving and engrossing; it makes church history readable—which is no small achievement. The charts, maps, and detailed bibliography are helpful. Last but

not least, it makes an eloquent plea for the unity of Christendom.

—Karl A. Olsson, *Professor of Church History, North Park Theological Seminary, Chicago, Ill.*

The Unity of the Bible by H. H. Rowley. Westminster 1955. 201 pp. $3.50.

Those familiar with Professor Rowley's writings will find here the same characteristics that are notable in all his works. As a bibliographer Professor Rowley is without a peer. The citations to works on the various subjects discussed in this book are themselves worth almost the purchase price to those interested in pursuing further study. The style is clear. Complex subjects are made intelligible without oversimplification. Issues are set in the broad context of massive scholarship and faced in their relation to the whole biblical revelation. Professor Rowley excels as a polemicist, with arguments that are clear and forceful. This work contains some of the best results of the revival of interest in biblical theology.

The theme of the book is that the various parts of the Bible, although manifesting much variety, are yet bound together into an essential unity. This is not a static unity that makes the Bible the same in all its parts, but a dynamic unity that holds the variety together as an organic whole. Underlying all the various approaches to truth set forth in the Bible, there is a basic revelation of the same God from beginning to end.

Following the statement of this conviction in the first chapter, the five following chapters illustrate it in various aspects. First, a study is made of the relation of law to the prophets, in which it is shown that the differences between them, though real, have often been overstressed, and that basically they stand for the very same view of the meaning of spiritual religion. Then a study is made of the doctrines of God and man, in which it is shown that every part of the Old Testament is in basic agreement on the nature of God and of man, and on the character of their relations to each other. The relations between the two Testaments manifest a unity in diversity in the form of promise and fulfillment. The fulfillment differs much from the promise in form but is a real completion of that to which the Old Testament points. Furthermore, the New Testament in many ways is unintelligible save through its consummation of the element of promise which lies beyond it in the Old Testament.

The last two chapters deal with the Cross and with the sacraments of Baptism and the Lord's Supper. The meaning of the Cross is to be seen as the fulfillment of the figure of the Suffering Servant in the Old Testament, as well as in its consummation of the meaning of the Passover. The sacraments are symbols of realities which, like the sacrifices of the Old Testament, are meaningless without the true response of faith and obedience on the part of the worshiper. When these conditions are present, however, they involve renewals of the one unrepeatable sacrifice of the Cross. Baptism is dealt with in a purely "Baptist" frame of reference; yet those who practice infant baptism may well be thankful for this challenge to their practice, and this stimulus to rethink the bases

of the practice, which is set forth in compelling but gracious terms.

A thoughtful reader will find both heart and mind quickened by this work from Professor Rowley, to whom the whole biblical world is already so deeply indebted.

—Donald G. Miller, *Professor of New Testament, Union Theological Seminary in Virginia*

Christian Eschatology and Social Thought by Ray C. Petry. Abingdon 1956. 415 pp. $5.00.

The Christian doctrine of "the last things," or eschatology, has lept to prominence in recent theology. This fact has become a source of alarm, however, to sectors in the church which are concerned with social responsibility. "The last things" seems to connote "otherworldliness" and thus to enervate constructive work in this world.

Professor Petry of Duke Divinity School has written a heavily documented historical repudiation of this fear of eschatology. He has brought these reputedly alien themes into juxtaposition and has arrived at the conclusion that the eschatological position "anticipates a beloved community which shall some day transcend all things of earth, but which, also, places its demands upon every present society on earth" (p. 37). "Last things" is not chronological only, hence something for which we await the passage of time. It is transcendent—that is, something that bears in upon us now.

From Chapters III to VI, Professor Petry illustrates this claim from the history of theology, beginning with Jesus and ending with late medieval thought. From Chapters VII to XII he discusses how this correlation of concerns is worked out in relation to such special interests as the church, the sacraments, ecumenicity, and the political action of the organized church.

The strength of the volume lies in the conception of its task and in the diverting reiteration that eschatology is far from being beyond the pale of social relevance. There is implicit in eschatology a cardinal social doctrine, for it constitutes social action as a response to things future rather than as a development from things past.

The concluding, evaluative chapter seems to rely upon insights from the Protestant Reformers. It is held that policies which are motivated by the desire of the Christian to appear worthy in the last days may be socially relevant but they violate the principle of justification by faith. In this sense, Professor Petry's volume is itself open to the future and a possible continuation of his thesis into characterization of the Protestant correlation of eschatology and social doctrines. If this is done, he may have to qualify some of his enthusiasm for the medieval confusion of "the beloved community" with the worldly church and give a larger social and political credence to the more radical eschatology of the pre-Protestant sectarian movements.

—Carl Michalson, *Professor of Systematic Theology, Drew Theological Seminary, Madison, N.J.*

Helping the Bible Speak by Akin, Fessenden, Larson, and Williams. Association 1956. 117 pp. $2.50.

Did the writers of the Bible keep in mind that what they wrote would

be read aloud? Probably. The four contributors to this little book believe that the Bible should be thought of "as an anthology of the SPOKEN WORD" rather than thought of as the written Word.

The first half of the book is concerned with motivation and with guiding principles for reading aloud. The last half is about ability, skill, technique, attitude, comprehension, and intellectual understanding.

If you want to read the Bible more effectively for yourself and others, practical help will come from use of this easily understood handbook. To make the written words come alive and clear, we should do all in our power to gain from the Bible all the riches of its meaning.

Ministers are traditionally and notoriously poor readers of the Scriptures in public. I wish these chapters had been available when I was in my teens. They are helpful and interesting now.

—James V. Claypool (Capt., CHC, USNR), *Secretary, American Bible Society*

Rediscovering the Church by George Laird Hunt. Association 1956. 180 pp. $3.00.

George Hunt, adult materials editor for the Presbyterian Church, USA, has gone a long way toward providing a solution to the dilemma of the local church with regard to the manner by which it can become a fellowship. When it has sponsored all kinds of social activities for its members—dinners, dances, card parties, movies—it has been called "unspiritual" and a "country club church." When it has conducted worship, held study groups, church-school classes, and the other usual activities, it has been called "cold," "unfriendly," and "lacking in fellowship." This book on the true meaning of community in the church cannot stop the name-calling, but it can give a church the means of being true to itself.

After dealing with the need for community in human existence, and seeing that need as the will of God for his church, the author studies the work of the Holy Spirit and the function of the sacraments in bringing about a real community in the church.

Then he comes to that part of the book which will be of most interest to the pastor or chaplain: the section in which he reveals the influence that a real sense of community will have upon the activities of the church. Under the three aspects of ministry, worship, and outreach, we see the meaning of community as it works out in a vitalizing of the program and the inspiring of the people.

We have a long road to travel toward the rediscovery of the church as the fellowship of those who are called to be the children of God. This book takes us at least a part of the way.

—*Joe Dana, Editor of* The Link

Speakers' Illustrations for Special Days by Charles L. Wallis. Abingdon 1956. 240 pp. $3.50.

For the chaplain who is looking for a ready-reference source for bulletin fillers or illustrations and quotes for special-day sermons or speeches, this book is a bargain. Containing 1,001 usable illustrations and quotes, it also has appropriate chapter headings (New Year, Week of Prayer, Missionary, Mother's, Me-

morial, Commencement, and 18 other special days) plus a cross index of subjects and authors.

One of the most rewarding features of the book is the fact that the editor has compiled fresh and up-to-date material that will be new to most chaplains and the personnel they serve. There are very few quotes or stories that antedate our present period of history.

This book is an excellent buy for every Chaplain's Fund as well as a useful addition to any chaplain's personal library.

—Herman J. Kregel, *Chaplain (Lt. Col.), USA*

The Flood and Noah's Ark by André Parrot. Philosophical 1956. 76 pp. $2.75.

The Tower of Babel *by* André Parrot. Philosophical 1956. 75 pp. $2.75.

In *The Flood and Noah's Ark* Parrot combines his voluminous archeological knowledge of the Mesopotamian area and his excellent sense of history. That the Flood tradition was borrowed from Mesopotamia, whence it was brought by the patriarchs to Palestine, definitely is affirmed. While dismissing Langdon's and Wooley's efforts to locate the stratum of silt left by the deluge itself, Parrot asserts that the Flood is, in fact, a memory of a historical event at some place in Mesopotamia. After having discussed the numerous cuneiform sources, in which the author is expert, he turns to a cursory presentation of boat building among the Babylonians but without startling evidence or results.

Parrot's ultraconservative conclusions are somewhat surprising and can be explained only as a reflection of his theologically restricted position. We feel that he gives too much historical validity to material which is at best prehistory. His unwillingness to criticize the fantastic Flood interpretations of past Roman Catholic divines is a clue to the bounds within which he must work. The evidence is beautifully marshaled, but the conclusions fall short. In any case, the book as a popular treatise on the Flood stands as the most authoritative work on that subject.

For those who are not acquainted with the latest archeological evidence related to Babel, this book should prove most instructive. Parrot counts 31 or more ziggurats which have been discovered or identified in the Mesopotamia region, and he identifies the Tower of Babel with one located at Babylonia. The fact that "Bab-ilu" means "gate of God" has long been known, but an identification of this concept of a step-tower temple with Jacob's dream of a stairway to heaven is a new insight.

Parrot understands the ziggurat or temple tower as a two-way affair on which the god may come down to his people or by which the people may come close to him. His contention that the platform was historically an attempt by man to lift himself up must certainly be seriously questioned. Indeed, Parrot's desire to see in this event an indirect foreshadowing of God's coming down to earth in Christ gives rise to that untenable assertion. Parrot the archeologist and the linguist was never better, but as a theologian he leaves much to be

desired. The book is recommended for the cautious reader.

—Carl G. Howie, *Minister of the Sherwood Presbyterian Church, Washington, D.C.*

NOTES

by Florence R. Creeger

Vocabulary of Faith by Hampton Adams. Bethany 1956. 124 p. $2.50.

"Do you understand what you are reading?" has been a question on the lips of preachers since the days of Philip (Acts 8:30). To make understandable the words that Christians use to express their faith is the aim of this book. To that end, the minister of Park Avenue Christian Church, N.Y.C., deals with twelve basic terms in the twelve chapters: Revelation, Christ, Faith, God, Holy Spirit, Atonement, Reconciliation, Redemption, Resurrection, The Kingdom of God, The Love of God, and Grace.

To understand these chapters is no guarantee that one will thereby acquire faith. But it may truthfully be said that such understanding will help modern people to relate the vocabulary of faith to the times in which we live.

New Testament Christianity by J. B. Phillips. Macmillan 1956. 107 pp. $2.25.

A "miracle" happened to J. B. Phillips during the 14 years when, in the midst of parish duties, he was translating the Gospels, the Acts, and the Epistles into modern speech. He says: "I did my best to be detached and disinterested, for it is no part of a translator's job to add color or give a slant to what he is translating." Yet as the work went on, his "intuitive and imaginative faculties" were "set tingling and vibrating by the Presence of Someone Who is almost unbearably near and alive today."

Such an experience, declares Mr. Phillips, can happen to anyone who will open his mind and heart to the story recorded in the New Testament.

After sharing his experience as a translator, the author goes on to a study of the leading characteristics of New Testament Christians—faith, hope, peace, work, service. But Mr. Phillips is never content to mourn "the good old days." In saying "God is either a *present* help or He is not much help at all," he challenges us to appropriate the ever-available power of God—the same power that was so apparent in the lives of early Christians.

The Daily Life of the Christian by John Murray. Philosophical 1955. 127 pp. $2.50.

"Christian faith is not just a useful influence to have about in life, one among several. It is the primary, dominating and all-absorbing passion in the life of the believer," says the author, who is minister of Emmanuel Congregational Church, Cambridge, England.

The book throughout suggests how this all-inclusive influence relates to the affairs of daily living, such as work, leisure, "the cinema," falling in love, home, patriotism, etc.

Mr. Murray writes with sympathy and understanding, with a delicate balance of the practical and the mystical, and with a mature Christian

outlook, to produce a book of more than usual helpfulness—one that deserves to be widely read.

The Cup of Fury by UPTON SINCLAIR. Channel 1956. 185 pp. $3.00.

For exactly 50 years Upton Sinclair has been crusading with his pen for a better social order. Now at the age of 78 he writes this book that strikes out passionately against the irresponsibility of liquor concerns in popularizing "social drinking," which can and so often does turn into alcoholism. He documents his book with evidence from scores of illustrious friends who have become victims of "the cup of fury."

Mr. Sinclair closes his book with a chapter depicting the work of "Alcoholics Anonymous."

Emotional Problems and the Bible by GEORGE H. MUEDEKING. Muhlenberg 1956. 188 pp. $3.00.

The author believes that 80 per cent of the people in our country are in need of psychiatric help. Dr. Muedeking, who is pastor of Christ Lutheran Church, El Cerrito, Calif., never discounts the value of psychiatry, but he reminds us that its subject matter is "man in his relation to himself and others." Religion, which deals with man in his relation to God and others, gives the needed third dimension and must be taken into account in the achievement of emotional maturity.

The first chapter is a clear-cut analysis of what the Bible can and cannot do to correct emotional immaturity. Against that background the author deals with eight emotional problems—anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness, and doubt—showing how the Bible does give guidance in these perplexities.

What Are You Doing? by G. CURTIS JONES. Bethany 1956. 160 pp. $2.75.

In collecting material for this book, Dr. Jones interviewed by conversation or correspondence over 100 people to discover, not what Christians should do, but what they *are* doing.

The emphasized word in the title is "You," and this personal emphasis continues throughout the book as the author relates the daily Christian witnessing of some 40 church members in almost as many walks of life.

A final Who's Who identifying these persons adds an interesting touch to the book.

Fellowship Hymnal edited by J. OBERT KEMPSON and JAMES R. SYDNOR. National Council of Churches 1955.

This is an excellent collection of hymns, gospel songs, Negro spirituals, and worship material. Chaplain Donald C. Beatty represented the Veterans Administration in this cooperative endeavor to provide a new hymnal designed for religious services in institutions.

The Scarlet Cord by FRANK G. SLAUGHTER. Doubleday 1956. 352 pp. $3.95.

By combining the historical events of the book of Joshua with liberal doses of imagination, Mr. Slaughter comes up with another novel based on a Bible story. That this is a well-

told, gripping tale can scarcely be questioned. Whether you can credit the imaginary events is something else again. For me, this novel lacks the perceptive quality and fine sensitivity of Mr. Slaughter's former book —*The Song of Ruth.*

DEVOTIONAL BOOKS

Church School Prayers by MARJORY BRACHER. Muhlenberg 1956. 56 pp. $1.25.

Believing that "children are capable of greater thoughts toward God than we often recognize, Mrs. Bracher has put into this little book 110 prayers to be used in church schools. In their simplicity, directness, and reverence they will be useful to use verbatim or, better still, as guides or patterns for teachers to follow as they meet the prayer needs of any particular group.

The Heart of Peter Marshall's Faith. Revell 1956. 46 pp. $1.00.

Two sermons from *Mr. Jones, Meet the Master* have been chosen by Mrs. Marshall as representing the "heart" of Peter Marshall's preaching. The result is new only in format, which is very attractive, and in the dust jacket with its portrait of Dr. Marshall completely filling the back cover.

The slim book would be valuable on a browsing table or as a gift.

Books Received

The Bible in Story and Pictures, rev. from original ed. of *The Children's Story Bible* by HAROLD BEGBIE. Garden City 1956. 512 pp. in 2 vols. boxed. $5.95.

God and Country by CHARLES SCHOENFELD. Philosophical 1955. 119 pp. $3.00.

My Secret Prayer, compiled by CARLYLE ADAMS. Nelson 1956. 32 pp. $1.25.

Pack Transport and Pack Artillery by MICHAEL F. PARRINO. Queensland 1956. 155 pp. $5.50.

The Seven Deadly Sins by BILLY GRAHAM. Zondervan 1955. 113 pp. $2.00.

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Addresses of publishers whose books are mentioned above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

THE BETHANY PRESS, Main P.O. Box 179, St. Louis 3, Mo.

CHANNEL PRESS, Inc., 159 Northern Blvd., Great Neck, N.Y.

DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.

GARDEN CITY BOOKS, 575 Madison Ave., New York 22, N.Y.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

MUHLENBERG PRESS, 1228 Spruce St., Philadelphia 7, Pa.

NATIONAL COUNCIL OF CHURCHES (Department of Publication and Distribution), 120 E. 23rd St., New York 10, N.Y.

THOMAS NELSON & SONS, 19 E. 47th St., New York 17, N.Y.

QUEENSLAND PUBLISHING CO., 150 Broadway, New York 38, N.Y.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

ZONDERVAN PUBLISHING HOUSE, Grand Rapids 6, Mich.

NEWS ROUNDUP

CHAPLAINS

"Chaplain of the year"—a designation given for "consecrated service and idealism" in the cause of intercreedal good will—was recently awarded to **Edwin L. Kirtley**, Army Chaplain, USAREUR; **Joshua L. Goldberg**, district chaplain of the Third Naval District; and **Constantine E. Zielinski**, a cadet chaplain at the U.S. Air Force Academy.

The award is given annually by the Alexander Goode Lodge of B'nai B'rith, N.Y.C., in memory of the four chaplains who went down with the *Dorchester* in World War II.

John A. Dunn, AFFE/8A (REAR), has recently been elevated by the Holy See to the rank of Domestic Prelate.

San Francisco Theological Seminary, San Anselmo, Calif., has announced the gift of a large Torah from **Joshua L. Goldberg**, district

Official U.S. Navy Photo

Arab boys from Masqat, Oman, are seen inspecting one of the guns as they toured the USS *Greenwich Bay*. They enjoyed a movie, ice cream, and cookies in the wardroom. The *Greenwich Bay* was serving as flagship for the Commander Middle East Force.

chaplain of the Third Naval District.

The 80-foot parchment, beautifully handwritten in unpointed Hebrew script, is wrapped on the two "trees of life." The whole stands about three feet high.

The Torah was one of many found in a cave in Austria after World War II.

Thanks to Air Force Chaplain **Frank E. Wiley**, the 28-voice traveling choir of Sterling College, Sterling, Kansas, sang last April for military men at Keflavik Air Base, Iceland.

EUB Chaplain **Harold D. Shoemaker** has been named permanent minister of the Chapel of the Air, a new weekly television program conducted by chaplains assigned to the Office of the Chief of Chaplains, U.S. Air Force. The choir for this program is under the direction of Dr. Robert Harmon, director of the glee club at George Washington University.

On his spring tour of U.S. military installations in Europe, Army Chief of Chaplains **Patrick J. Ryan** gave the address at the dedication of a bust of Chaplain **Emil J. Kapaun** at Kaiserslautern, Germany. His other activities included speaking over the Voice of America station in Munich and addressing Catholic servicemen at the Retreat House Area, Berchtesgaden.

Again this year a course was scheduled for **U.S. Air Force chaplains** at the Ecumenical Institute of the World Council of Churches, Celigny, Switzerland. Meeting at Chateau de Bossey, April 23-27, they heard many outstanding leaders, including W. A. Visser 't Hooft, general secretary of the World Council, and Edgar Chandler, formerly Fleet Chaplain U.S. Navy, Atlantic Area, who is now the World Council's director of service to refugees.

About 440 Protestant and Roman Catholic ministers and Jewish rabbis from five states spent April 18 at Fort Dix, N.J., observing basic training, visiting barracks and chapels, eating in a soldier "chow line," and exchanging ideas with post chaplains as Fort Dix held its first annual **"Clergy Day."**

Many ministers who had served in the armed forces during World War II were "astonished at the improvement."

Korean chaplains now on duty number 332.

Some recent promotions:

AIR FORCE RESERVE—*to lieutenant colonel,* Henry **Foss** and Harold J. **Maleske**; *to major,* Cortland **Smith**; *to temporary captain,* Theodore J. **Kleinhans**, Daryl G. **Meyer**, Arthur W. **Wingo**, and Melvin E. **Witt**.

ARMY—*to captain,* Frederick **Hoffmann**.

NAVY—*to commander,* Milton S. **Ernstmeyer** and Robert Q. **Jones**.

Recent awards include the following:

LETTERS OF COMMENDATION were received by American Baptist Chaplains **Austin, Curd, Davis, Hoffmann, Lewis, Murray, Nichols,** and **Stemple**. . . . CERTIFICATES OF ACHIEVEMENT were awarded to Baptist Chaplains **Calbert** and **Curd** and to Lutheran Chaplain Walter **Huber**. . . The CHUNGMOO DISTINGUISHED SERVICE MEDAL was awarded to Clark **Whistler** for his work as official adviser to the ROK Air Force chaplains. . . . A LETTER OF APPRECIATION was received by Leslie **Albus** from the Jewish Board for service rendered to Jewish personnel at his post. . . . A COMMENDATION RIBBON was presented to Edmund A. **Puse-**

Official U.S. Navy Photograph

Dr. Kenneth Hildebrand, pastor of the Central Church of Chicago, was leader for the Armed Forces Protestant Chaplains Annual Retreat at Great Lakes, Ill., April 17. He is seen here surrounded by some of the chaplains at All Souls Chapel at the U.S. Naval Hospital.

man for outstanding work in the stockade, hospital, and Chapel No. 2 of Chanute Air Force Base. . . . The COMMENDATION RIBBON WITH 1st OAK LEAF CLUSTER was awarded to Charles **Marteney**. . . . AIRCRAFT CARRIER EFFICIENCY AWARD was presented to George **Thompson.**

Greek Orthodox Chaplain G. I. **Paulson.** of the USS *Orion* (As—18) arranged a memorable service Feb. 26 when the ship anchored off Martinique and a Roman Catholic priest (Father Emmanuel Catty, from the Église de Saint Antoine) came aboard to celebrate the Mass. *The Star and Bull* reports the event as follows:

To attempt to put into words what took place on the boat deck would be difficult even for the most qualified writer. Over 100 Catholic men were seated waiting for Father Catty to prepare himself. Two whitehats assisted. . . . This was an experience! Father Catty, a humble priest, was celebrating the Mass. True, it was the same Mass they had heard numerous times before, but the priest was different for most of them. His color was not the color of the priests they had known. But, the impression he left—the souls he reached—the grace he transmitted!

Following the Mass, they lined up to approach the altar and shake his hand. "Chaplain," they pleaded, "can we give Father Catty a gift to remember us by?"

PERSONALITIES

Fred Hoskins, Oak Park, Ill., has been named Minister of the General Council of Congregational Christian

Churches, succeeding **Douglas Horton,** who resigned a year ago to become dean of Harvard Divinity School.

General **Alfred M. Gruenther,** supreme Allied commander in Europe, was named by the University of Notre Dame to receive its 1956 Laetare medal. He is the fourth military figure named for the award, given annually since 1883 to an outstanding American Catholic layman.

Georgia Harkness, on sabbatical leave from the Pacific School of Religion, Berkeley, Calif., will serve as Professor of Christianity at the International Christian University in Japan from September to December, 1956, and from April to July, 1957. She expects to spend the winter months either in Formosa or in the Philippines.

For the first time since the Communists seized control of China, an official representative of the World Council of Churches has been granted permission to visit Christian groups there. Lutheran Bishop **Rajah B. Manikam,** widely known Indian Christian leader, visited such groups in the spring.

All three service academies have new superintendents. *At Annapolis* the new superintendent is Rear Admiral **William R. Suredberg.** At 53, he is one of the Navy's youngest flag officers. *At West Point,* as of July 15, the new superintendent is Major General **Garrison H. Davidson.** *At the Air Force Academy,* as of July 31, the new superintendent is Major General **James E. Briggs.**

Edward G. Harris, chaplain of the University of Pennsylvania, received an Award of Merit recently from the National Conference of Christians and Jews for his "leadership in furthering good human relations among student groups on the campus." Mr. Harris served as an Army chaplain in the European theater during World War II.

Robert Worth Frank, president since 1947 of McCormick Theologi-

U.S. Air Force Photo

Top Air Force officials and distinguished civilian clergymen were guests of honor at the dinner held in connection with the three-day spring conference in Washington of staff chaplains of all major U.S. Air Force Commands.

Shown left to right: Dr. Marion J. Creeger, executive secretary, The General Commission on Chaplains and Armed Forces Personnel; General Nathan F. Twining, Chief of Staff, U.S. Air Force; Bishop Philip J. Furlong, military ordinariate of the Roman Catholic Church; and Dr. Paul Empie, executive director, The National Lutheran Council.

Chaplain John W. Kilburn *(left)*, who retired as post chaplain at Fort Chaffee, Ark., April 30, after 21 years of service, hands his chaplain's cross to his successor, Chaplain Harry W. Webster. The new chaplain has served four overseas tours of duty during more than 12 years of active duty.

cal Seminary, Chicago, retires Sept. 1 at the age of 66.

John S. Stamm, bishop emeritus of the EUB Church, president of the Federal Council of Churches 1948-49, a vice-president of the World Council of Churches 1946-47 and a member of its Central Committee for six years, died Mar. 5 at the age of 77.

Edgar DeWitt Jones, minister emeritus of Central Woodward Christian Church, Detroit, former president of the Federal Council of Churches and of the International Convention of the Disciples of Christ, died Mar. 26 at the age of 79.

Gaius Glenn Atkins, widely known Congregational preacher and author, formerly professor of homiletics in the Auburn Seminary tradition of Union Seminary, N.Y., died Apr. 5 at the age of 88.

Paul Hutchinson, brilliant and fearless journalist who retired last winter as editor of the *Christian Century,* died Apr. 15 at the age of 65.

ANNOUNCEMENTS

Recently established Julius Ochs Adler scholarships at Columbia University's School of Journalism will be awarded **"preferably to veterans of the armed forces."** These will amount to $1,000 in each of the five academic years beginning this September.

The Military Chaplains Association has set its 1957 convention date for March, in Chicago, with headquarters at Fort Sheridan.

The Empire State Lights

WHENCE rise you, Lights? * From this tower built upon Manhattan's native rock. Its roots are deep below forgotten musket balls, the mouldered wooden shoe, the flint, the bone. * What mark you, Lights? * Our Nation's doorway. * Who sleep or toil beneath your good warm gaze? * All who love this Land: they who are of the Land's stout seed, and they who love the Land because they chose to come. * Sing you a song, Proud Lights? * We sing silently. We chant a Mass and Spiritual, Doxology and Kol Nidre, battle hymn and ballad. We tell of village and of jet, of wheat and cotton, turbine, oil and goldenrod, the wildest mountains and the cities' roar. * This is a strange new time. Strong Lights, why never do you fear? * There is something more powerful. The heart and soul of all mankind. * What build you with your beams? * A bridge to the stars. * What offer you to God, O Lights? * America's devotion.

—MACKINLAY KANTOR

The new beacon lights on the Empire State Building went into operation May 3. A bronze plaque, unveiled the same day on the west wall of the 86th-floor observatory terrace, contains this tribute by MACKINLAY KANTOR, author of *Andersonville.*